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*Clon N. B.*

GENERAL RULE  
—OF THE—  
APOSTOLIC UNION  
—OF—  
SECULAR PRIESTS.

PRICE TEN CENTS.

TRANSLATED FROM THE FRENCH AND PRINTED  
—AT THE—  
OFFICE OF THE MESSENGER OF THE SACRED HEART.

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## TRANSLATOR'S PREFACE.

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In the month of October, 1880, the *Messenger of the Sacred Heart* published an article in reference to the *Apostolic Union of Secular Priests*. The same periodical published also an extract of the same article for gratuitous distribution to ecclesiastical dignitaries. The consequence of such distribution was the request to have the regulations of the *Union*, to see if and how it could be introduced in the States. The little experience we have of the circumstances and condition of the Secular Clergy in the United States, induces us to believe that the regulations admitted with profit in European dioceses of different nations are not all so adapted for the States as to be put easily into practice. Nevertheless we publish a translation of them just as we received them. We are free to modify the same according as either the Ordinaries, or priests appointed by them to organize the Apostolic Union, deem it to be better suited to produce the benefits desired by this Association.

We pray God that all those in whose hands the present pamphlet shall come may be inspired by that spirit of Union so dear to that Lord who prayed that we should be One as He and the Father are One.



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GENERAL RULE

—OF THE—

APOSTOLIC UNION

—OF—

SECULAR PRIESTS.

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1. This rule contains three parts: some notions concerning the **apostolic Union**, the rule proper, and a collection of the decisions of the general assemblies.





## PART FIRST.

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### SOME NOTIONS CONCERNING THE APOSTOLIC UNION.

- I. Definition of the **Union**; — II. Its origin; —  
III. Its object; — IV. The approbations it has  
received; — V. Divisions of its rule.

## CHAPTER THE FIRST.

### DEFINITION OF THE APOSTOLIC UNION.

2. The **apostolic Union** consists of a reunion of several priests of the same diocese forming together, under the patronage of the Sacred Heart of Jesus, the Great High-Priest, an association whose members follow the same rule under the direction of a superior whom they shall have chosen from among themselves.

3. The name **apostolic Union** is also given to the collection of all the diocesan associations which follow the same general rule, and are mutually united after the manner declared below.

4. The **apostolic Union** is a powerful aid offered to secular priests that they may attain to the high degree of perfection which their holy state

demands. It furnishes them at the same time with the means to love one another as brothers in our Lord and to aid one another in the spiritual life, in the exercise of the holy ministry, and even, when necessary, in temporal matters.

## CHAPTER II.

### THE ORIGIN OF THE APOSTOLIC UNION.

5. The **apostolic Union** is as old as christianity itself. Just as our Lord gathered around him the twelve apostles and the seventy-two disciples, the first bishops grouped around them the priests of their churches, whose fervor they kept up in praying with them, in edifying them by useful conversations, in directing their studies and apostolic labors. (1.)

6. When the dioceses had grown, the priests, now separated from the Bishops' domestic circle, experienced the necessity of meeting together and of forming secular communities like those of former times. These communities multiplied in the Church and were of the greatest utility. Since St. Augustin, a number of holy bishops have sought for means to keep alive, and entire, the priestly spirit in their

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(1) De la vie de communauté au sein du clergé diocésain.

clergy; and the priests who are the most noted for their zeal have always felt the necessity of safeguards from the dangers which everywhere surrounded them. (1.)

7. At length, in the seventeenth century, Bartholomew Holzhauser was raised up by God to render the idea of this union more and more practical, by establishing a form of association accessible always, in all places and to all priests whatever be the nature of their ministry. (2.)

8. The **apostolic Union** is nothing else than a continuation of these sacerdotal labors put in harmony with the situation of the secular clergy of our times. (3.)

### CHAPTER III.

#### OBJECT OF THE APOSTOLIC UNION.

9. The object of the **apostolic Union** is clear from the following lines borrowed from the author of the Life of Holzhauser: "The essential in Holzhauser's idea is to beget a closer and holier union among priests; to offer to secular priests remaining

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(1) Ibid.

(2) Vie du Vénérable serviteur de Dieu, Barthélemy Holzhauser, par M. Gaduel, in-12, Paris, Lecoffre.

(3) V. La Vie commune et les Associations sacerdotales, par M. Lebeurier, imp., St. Paul, 51, r. de Lille, Paris, 1 fr.

such and continuing to live in the world in the discharge of their holy ministry, a great part of the aids and means to perfection which the common life affords to the regular clergy; to prevent priests who wish to remain seculars and to serve the Church and souls in the parochial ministry from being forced to live isolated and alone with all the inconveniences of such a situation, which are: weakness, want of protection, the danger of laxity and even at times great perils to their virtue: to procure for pious priests who either by inclination or the attractions of grace, feel the necessity and the desire of the common life, the means of finding this life around them, in their diocese, even amidst the employments of the holy ministry to which their vocation calls them: finally, to give them in their presbyteries and in the middle of their parishes all the principal advantages of a community; a holy rule, superiors who may be to them spiritual fathers, brethren with whom they may live more cordially in unity of mind and sentiment; a family with its consolations, its strong supports to virtue, which are the inestimable privileges of the *common life*."

"The essence of the common life," says the venerable Bartholomew Holzhauser, "does not necessarily consist in the reunion of a great number under the same roof: that might produce only an agglomeration, but not a true community. The essence and the basis of the common life, what constitutes and sustains it, is to have a common

rule and to observe it; to have one mind, a common end and common interests; in a word, to form one family in which you may meet brothers, a father, hearts that love you, and in which you may be always sure to find support and aid. Then, were you obliged during many years to live alone you are not therefore a private individual, a man isolated and without prop or support; you are a member of a body corporate, you form one of a community.

Was not St. Francis Xavier even when alone in mid-ocean, in the solitudes of India, a member of a religious community; a common life then can evidently exist even amongst priests employed in the holy ministry, though the greater number be obliged to live more or less alone, dispersed in their several parishes."

## CHAPTER IV.

### THE APPROBATIONS GIVEN TO THE APOSTOLIC UNION.

10. The **apostolic Union** has received the precious encouragements recorded in three briefs of His Holiness, Pius IX, and in several episcopal documents addressed to the priests who have especially labored in our day to restore the common life among the secular clergy.

*Dilecto Filio canonico P. GADUEL, vicario generali Aurelianensi.*

PIUS, P. P. IX.

II. Dilecte Fili, salutem et Apostolicam Benedictionem. Gratulamur tibi, Dilecte Fili, quod semen a te jactum per commentarium de vita et gestis venerabilis Bartholomæi Holzhauser in bonam terram inciderit, multosque jam videas clericos sæculares, juxta illius institutum in communem coivisse vitæ societatem. Utilitas certe illa quæ sæculo XVII inde obvenit Clero, præsertim germanico, non minores ætati nostræ spondere videtur fructus: siquidem consociatio animorum fota per communem vitam alit caritatem, simulque Dei favorem conciliat, qui se futurum promisit in medio eorum qui in nomine ipsius congregati fuerint, et locuturum ad cor in solitudine. Bonum propterea et jucundum dixit Regius Psaltes habitare fratres in unum, reique suavitatem et efficaciam comparavit unguento in capite Aaron, quod descendit in barbam ejus et in oram vestimenti; ac rori, quo perfunduntur montes Hermon et Sion. Clerici enim a societate sæculari negotiisque semoti, et in unitate fidei ac spiritus conjuncti, inunguntur spirituali gratia, quæ intellectum veluti caput irrigat, omnemque vitæ rationem componens et ad sedulam ciens creditorum munerum functionem, descendit per evangelicum ministerium ad fideles, eorumque corda



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veluti ros matutinum fecundat. Qua de re non probatum duntaxat, sed et præceptum conspiciamus ab antiquis Ecclesiæ legibus, ut presbyteri, diaconi, subdiaconi *simul manducent et dormiant, et quidquid eis ab ecclesiis competit communiter habeant*; ac suasum *ut ad apostolicam, communem scilicet, vitam summopere pervenire studeant*. Factum idcirco est, ut cum primum servus Die a Decessore nostro sa. m. Innocentio X instituti sui approbationem poposcit, Nostra Congregatio Episcoporum et Regularium negotiis præposita, cui res commissa fuerat, responderit: *Rem instituti hujus piam et sanctam ac juxta antiquos Ecclesiæ canones esse, quæ confirmatione non indigeat, cum profiteatur hoc ipsum, quod primæ christianitatis Clerus fecit. Eant igitur in pace, et cum omni benedictione deducant in praxim*. Novum tamen decus tam utili veteris disciplinæ instaurationi additurus sa: me: Innocentius XI, defuncto jam Bartholomæo, institutum Apostolica auctoritate confirmavit anno 1680, et ea de re scribens ad Leopoldum I, Imperatorem, qui id fieri postulaverat, dixit: *L'instituto dei Chierici in comune viventi, che dalla Maesta Vostra ci fu anni sono raccomandato, è stato da noi præsentemente con autorità Apostolica confermato; e ci promette nella cultura della vigna del Signore frutti tanto copiosi, che merita di essere in grande stima appresso di tutti ed essere da tutti protetto*. Et paulo post in alia epistola: *Tanto grande è il*

*concetto che abbiamo di esso, che ne speriamo indubitamente un copioso progresso alla Chiesa di Dio, ed a noi una raccolta sempre durabile di allegrezza.* Spem hanc et Nos fovemus, si eodem Bartholomæi spiritu novæ istæ Clericorum in commune viventium societates informentur. Quamobrem et eos commendamus, qui in hujusmodi vitæ institutum jam coierunt; et nova semper atque ampla ominamur lætis istis exordiis incrementa. Tibi vero, qui per librum tuum tam bene meruisti de Clero, et iis omnibus qui præstantioris boni desiderio ducti nomen suum dederunt ac daturi sunt piis hisce societatibus, cœlestium gratiarum auspicem et præcipuæ benevolentiae nostræ pignus Apostolicam Benedictionem peramanter impertimus.

Datum Romæ apud S. Petrum die 17 martii 1866, Pontificatus Nostri anno XX.

PIUS, P. P. IX.

*Dilecto Filio L. N. B., parocho, rectori  
consociationis cleri sæcularis Namurcensis.*

PIUS, P. P. IX.

12. Dilecte Fili, salutem et apostolicam Benedictionem. Gratulamur tibi, Dilecte Fili, quod arduum Cleri sæcularis consociationis opus a te instauratum in ista Namurcensi diœcesi, fœcundatum videas

divina benedictione. Hæc sane institutio, quæ beneficia et efficaciam Regularium ordinum transfert in sæcularem clerum, dum palatos sacrorum ministros diversisque curis distractos in unum veluti corpus cogit, peculiari subjicit moderamini, communibus devincit reguîis, communibus fovet pietatis exercitiis, eodemque spiritu informat, exornavit prisca Ecclesiæ sæcula, et licet longa rerum vicissitudine sublata, refluuit iterum in Germania, declinante sæculo decimo septimo, per servum Dei Bartholomæum Holzhauser, cui non modo plauserunt Episcopi summique principes, sed hæc ipsa Sancta Sedes validissime suffragata fuit. Verum cum in universali rerum subversione rursum ipsa periisset, frustra desiderata fuerat hactenus. Læti igitur, nunc eandem reviviscere conspiciamus apud Belgas; et eo jucundius quo gravius animorum viriumque Cleri conjunctionem postulant in præsentiarum, sive varia dissimilisque ejusdem Cleri educatio, inducta a præteritorum eventuum infelicitate, sive tempora summo opere adversa Ecclesiæ, sive vulgati et infestissimi Christiano populo errores. Maximas autem Deo gratias agimus quod perdifficili cœpto tuo sic faverit, ut non paucos e spectabilioribus Namurcensis Cleri presbyteris ei nomen dedisse conspicias; nec diffidimus quin egregium istud exemplum non modo complures e piis eorum sodalibus alliciat, sed per ipsam propriæ et proximorum utilitatis illecebram, alias quoque pervadat diœceses. Nos certe

pro studio tuo nobilissimam hanc ominamur mercedem; ac interim, superni favoris auspicem et paternæ Nostræ benevolentiae pignus, Apostolicam Benedictionem tibi, dilecte Fili, iisque omnibus qui huic consociationi sub ecclesiasticæ auctoritatis modamine se addixerint eamve promovebunt, peramanter impertimus.

Datum Romæ apud S. Petrum, 17 maii 1875, Pontificatus nostri anno vigesimo nono.

PIUS PP. IX.

13. The third Brief, as encouraging as the above to the association of priests, was addressed by His Holiness, Pius IX., to his Lordship the Bishop of St. Paul, Brazil, (1), Aug. 28th, 1876.

14. The episcopal documents in favor of the **Union** consist: first, of a *postulatum* signed by a great number of the Fathers of the Vatican Council, under the title: "*de vita communi in clero seculari fovenda.*" (2.) Secondly, of the approbations of their EE. Cardinals Simor, archbishop of Grann, primate of Hungary; Pie, bishop of Poitiers, and of their Lordships the archbishops and bishops of Ancyra, (bishop Cattani, nuncio to Brussels), of Marseilles, of Orleans, (bishop Dupanloup), of Verdun, of Saint-Flour, of St. Paul, Brazil, and of their Lordships Puginier, Petitjean, Vicars apostolic. (3.)

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(1) This brief is to be found in the pamphlet, *La Vie commune et les Associations sacerdotales*, p. 18.

(2) Ibidem, p. 26. (3) Ibid. p. 28 et segg.

Thirdly, of many letters addressed by bishops to the author of the pamphlet: *La Vie commune, etc.* (Vide, hoc op., 2nd Ed.)

## CHAPTER V.

### DIVISIONS OF THE RULE OF THE APOSTOLIC UNION.

15. The life-principle of the **apostolic Union** is its rule. This rule is divided into three chapters. The first chapter treats of the devotion of priests to the Sacred Heart of Jesus, the devotion proper to the members of the **Union**.

The second chapter gives the principal features of the rule of life to be followed by secular priests.

The third chapter gives the mode of government of the association, and the nature of the bond of charity which unites them.

16. The rule of the **Union** is large enough to leave the different associations free to join to it particular constitutions conformable to the aspirations of their members and to the functions peculiar to each. (1.)

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(1) It may be said in general, that it is with the rule of the **Union** for the association of secular priests as it is with the rule of St. Augustin for the religious congregations that have adopted it. It is well known that the rule of these latter is composed of two principal parts, one of which contains the rule of St. Augustin and the other the constitutions peculiar to each order.

17. In adopting the rule of the **Union**, the diocesan associations may keep the name by which they are already known, or choose one which they may think best. The members of the associations which have already chosen a name, as well as the members of the associations who do not wish to have a particular name, can take the title of members of the **apostolic Union** without distinction.

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## SECOND PART.

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### THE RULE.

- I. Spirit of the **apostolic Union**; — II. Rule of life; — III. The mode of government of the **Union**.

### FIRST CHAPTER.

#### SPIRIT OF THE APOSTOLIC UNION.

- I. Principal devotion of the members of the **apostolic Union**; — II. Of the knowledge of Jesus Christ; — III. Of the love of Jesus Christ; — IV. Of the imitation of Jesus Christ.

#### FIRST ARTICLE.

*Of the choice of the principal devotion of the members of the Apostolic Union.*

18. The devotion of the priesthood to the Sacred Heart of Jesus has been chosen as the special devotion of the **apostolic Union**, because the associations that have adopted its rule have

all been impelled by a movement which could come but from God, to consecrate and devote themselves to the Sacred Heart of Jesus.

19. Besides, is not the devotion to the Sacred Heart an aid altogether peculiar, prepared for the special needs of these latter times. By reason of their position in the church, priests especially should propagate this devotion so dear to Jesus Christ, and to them therefore was made more especially those splendid promises in favor of those who are true to this mission. "Our Lord," says blessed Margaret Mary, "showed me the treasures of love and of graces destined for them that shall have consecrated and sacrificed themselves to give and to procure to be given to His Heart all the honor, love and glory they may; treasures greater than can be expressed." (*Vie et écrits*, 1 vol., p. 290.) "My divine Savior made me understand that they who are employed in saving souls, will have the art of touching hearts the most hardened and will labor with marvellous success if they shall have become penetrated with a tender devotion to His Divine Heart." (*Ibid.*)

"They will find in the Sacred Heart a refuge through life, and above all at the hour of death. Ah! how sweet it is to die after having had a constant devotion to the Heart of Him who is to be our Judge!" (*Ibid.*, p. 286.)

The priest shall find this adorable Heart the most perfect model of all priestly virtues.

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He shall rekindle at this ardent focus the fire of his zeal and of his devotedness to souls. All the Associates shall draw from this fountain, always inexhaustible and always open, the graces of sanctification for themselves and divine blessings to fructify their labors in their ministry.

By this devotion they shall be closely united to Jesus Christ the Priest *par excellence*; they shall form themselves more perfectly after this divine model; by it also, all the members of the **apostolic Union** shall be intimately united to each other by the bonds of charity and zeal in the interest of their own salvation and of the salvation of souls.

20. This devotion to the Sacred Heart of Jesus shall impell the members of the Union to refer all things to Jesus the great High-Priest; they shall constantly apply themselves to know him, love him and imitate him. Hence, it is that this chapter of the rule treats of the knowledge, of the love and of the imitation of Our Lord Jesus Christ.

## ARTICLE II.

### *Of the Knowledge of Jesus Christ.*

It is acquired by the study: 1° of Holy Scripture; 2° of the holy Fathers and of the ascetic writers; 3° of Theology; 4° of the Liturgy; 5° of History; 6° of the human sciences.

## I.

*Jesus studied in Holy Scriptures.*

23. The members of the Union shall look upon the Heart of Jesus as a focus of light at which they are to enlighten their understanding and to inflame their will. Like St. Paul, they shall glory in having no knowledge save that of the divine Savior, well aware that in knowing Him well they will know all things.

24. They will see Jesus Christ in the Holy Scripture which is full of Him and intelligible only through Him.

25. In the Old Testament, the historical books will present to them types of the divine Savior and of His Church; the Psalms and the books of Wisdom will furnish touching expressions of the sentiments of His Heart; the Prophets will offer an anticipated tableau of His life, of His trials and of His triumphs.

26. In the New Testament the Gospels will show them the portrait of the Divine Master drawn by the Holy Ghost himself. They must make themselves familiar with all the circumstances of the life, all the actions and all the words of the Divine Savior.

27. At the school of St. Paul they will endeavor to penetrate well the doctrine which is the basis of all the writings of this great Apostle, the doctrine of the *incorporation* of man in the man-God.

## II.

*Studied in the holy Fathers and the ascetic writers.*

28. They shall draw their knowledge of Jesus from the authors who have more than all others fathomed the Holy Scriptures and have more successfully endeavored to make known Jesus Christ. Such are, among the holy Fathers, St. Augustin and St. Cyril of Alexandria, St. Bernard, and, among the ascetic writers those who wrote in France in the first half of the seventeenth century: St. Francis of Sales, M. Olier, Saint-Jure, etc.

## III.

*Studied in Theology.*

29. They shall study Jesus Christ, in *dogmatic theology*, which he entirely fills by His double nature and by the bond which His Incarnation came to setablish between creation and the Creator. They shall seek Him in *moral and ascetic theology*, which has no other aim but to make all men resemble the Man-God.

## IV.

*Studied in the Liturgy.*

30. They shall love to contemplate Jesus Christ in the liturgy of Holy Church. In the whole series

of her offices she has Him always in view. She invites us to study, to meditate on all His mysteries one by one, she explains His doctrine, prescribes the way to worship Him; in all her ceremonies, she preaches Jesus Christ: the hours of her office correspond to the hours of His Passion; each part of that office has a special relation to Him; the psalms are the history of His life; the hymns sing His praises; the Invitatories recall Him to mind.

## V.

*Studied in History.*

30. They shall know how to find Him even in profane history, whose revolutions, one and all, are directed by Providence to the glory of this Divine Savior and the establishing of His reign; but much more in the history of His Church, which is nothing else than a continuation of the mortal life of Jesus Christ, all of whose phases whether painful or glorious she reproduces.

## VI.

*In the human Sciences.*

31. They shall not be satisfied to contemplate the divine Savior in himself; their faith shall show Him in the whole *creation*, of which he is the king,

and whose mission it is to symbolise His light, His love and His power; they shall meet Him face to face as the centre of all things; the study of even the human sciences will lead them to this divine centre, for their intelligence will impel them incessantly to bring back to this sovereign unity the variety of all things which they shall see and learn.

### ARTICLE III.

#### *Of the love of Jesus.*

- I. The love of complacency; — II. The love of thankfulness; — III. The love of union; — IV. The love of the Church, spouse of Jesus Christ.

#### I.

#### *The love of Complacency.*

32. It will count for little if the members of the Union, though they know Jesus, have not for him an ardent love. The contemplation of His infinite perfections shall continually fix their attention and shall produce and make to grow in them a true love for an object so beautiful, so perfect, so amiable, whose contemplation is the delight of God, of the ever holy Virgin, of the Angels and of the Saints.



## II.

*The love of Thankfulness.*

33. The remembrance of the labors which the ineffable tenderness of the Heart of Jesus has inspired Him with for the glory of God and the good of His creatures shall keep them in perpetual sentiments of thankfulness and thanksgiving. To nourish in themselves this love of thankfulness and to fill themselves with the graces which are particularly necessary for priests, they shall honor with a special cultus the mystery of the Incarnation, the mystery of the Holy Childhood, of the hidden life at Nazareth, of the Evangelical life; they shall have above all a very ardent devotion to the mysteries of the Passion, of the Death, and of the Burial of our divine Savior; they shall keep their minds and their hearts habitually fixed on that Memorial of all the other mysteries, the divine Eucharist.

## III.

*The love of Union.*

34. After having admired the incomprehensible self-abasement to which His heart has carried Jesus Christ that he should condescend to live amongst men, they will conceive how necessary it is for them to live united with this divine Savior that they may give Him back love for love.

35. This union shall show itself by the care they take to render their minds and their souls conformable to the spirit and to the Heart of Jesus Christ. How could a true friendship exist between them and Him if they loved what he does not love or if they desired what he does not desire? They will therefore often consult the Spirit of Jesus Christ present in their hearts that they may know His thoughts and His sentiments with regard to persons and things; they will put aside every sentiment and every appreciation which may not be in perfect conformity with that Spirit.

36. Their interior dispositions shall pass into their discourses. Their words shall be, following the precept of the Apostle, the *words of God* (1 Pet. iv., 11). That such may be the case as far as is possible, they shall endeavor to acquire the habit of never commencing a discourse or a conversation without asking Our Lord to place on their lips language the most proper to realize in all their extent the designs of His love. They shall endeavor to renew in the course of their actions, by frequent aspirations to this divine Heart, the intention of doing nothing but in Him and for Him.

37. That they may the more perfectly acquire this union so desired of the Heart of Jesus, they shall never fail to employ the all powerful mediation of the Heart of Mary. They shall ask this divine Mother to teach them to love her Son, to make their

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sentiments conformable to hers, to make each of them another Jesus Christ. St. Joseph, St. Ann, St. John the Baptist, the holy Apostles and all those who were more especially united during His mortal life to the Incarnate Word, shall be each in his proper sphere an object of special worship.

#### IV.

#### *Love for the Church, the Spouse of Jesus Christ.*

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38. Their love for Jesus Christ, the divine Spouse of the *Church*, will inspire them with a boundless devotedness to His well-beloved spouse. They shall feel deeply all the griefs and all the trials of Her Head; they shall valiantly defend her cause, and they shall use all their influence to procure for her defenders; they shall pray with fervor for her triumph, and they will be happy to labor and to sacrifice themselves in her interests. They shall implore the intercession of all the saints who have loved her most and served her best, of St. Peter, of St. Paul, of Apostles ancient and modern. They shall countenance the works which have for object to come to her aid and to win for her resources temporal and spiritual. They shall never think that they have done too much for the Church because they know that they can never love her as much as the Heart of Jesus loved her.

## ARTICLE IV.

*The imitation of Jesus.*

- I. Imitation of Jesus ; — II. Imitation in obedience ; — III. In detachment from creatures ; — IV. In the love of poverty ; — V. In mortification ; — VI. In charity ; — VII. In interior modesty.

## I.

*Of the imitation of Jesus.*

39. The members of the **Union** shall show their love for Our Lord, above all by trying to imitate Him. He is the rule and model of that perfection to which priests are called. They shall understand that God in creating them, *predestined them*, more especially than the common run of christians, *to be made conformable to the image of his son* (Rom. viii. 29), to be the image of Him who is the perfect image of Himself. They shall keep their eyes constantly fixed on this divine model, setting themselves to remove whatever makes the resemblance less perfect, and to gain whatever will more perfectly bring out every feature : in a word, let them *reproduce in themselves all the sentiments of Jesus Christ*. (Phil. ii. 5.)

*Imitation in Obedience.*

40. They shall cherish *obedience* for the love of Him who made himself obedient even unto the death of the cross. They shall practice it with joy, not only in their exterior actions but also in the interior dispositions of the heart, seeking always reasons to justify their ecclesiastical superiors. They shall see God in all who command in his name, the assistant in the pastor, and both in their Bishop. All shall practise a submission the most cordial, in whatever has reference to the association, toward the superior who shall have been named in conformity with the rules adopted by each diocesan association. They shall be distinguished especially by the most filial docility to, and the most profound veneration for the Vicar of Jesus Christ, whose authority they shall sustain and whose rights they shall defend, as far as in them lies.

## III.

*Imitation in his detachment from creatures.*

41. They shall set themselves to practise a *generous detachment from all created things*, nor will this detachment be difficult, let them but understand even a little the incomparable dignity with

which they are clothed and the price of the treasure placed at their disposal. They shall be vigilant therefore in watching over a perfect liberty of heart, keeping it detached from all things, whether money or employments, or the esteem and affection of creatures; and should they feel that these evil inclinations begin to gain possession of their souls, they shall be energetic in resisting them, not only by fervent prayer, but also by putting aside, at once, whatever might favor their growth and by eliciting acts of the contrary virtues.

## IV.

*Imitation in poverty.*

42. In their lodging, clothing and furniture they shall shun whatever may be contrary to *evangelical poverty* or smack of a worldly spirit. They shall look upon every concession made to luxury as the loss of a degree of union with Jesus Christ, as stealing from the poor and from good works. They are not, of course, forbidden to make careful arrangements that they may in future profit by the diocesan fund; but save and except this praiseworthy precaution they shall yield in no way to the temptation to hoard. Their true treasure is the Heart of Jesus whose favors they shall be happy to win by their ever expanding generosity to the poor.

43. They shall show in all their conduct this spirit of poverty with which the divine Savior animates those who love him. Their table shall be frugal, and in their reunions, how full soever they may be, they shall take great care not to pass the bounds of the strictest temperance. In this action, as in all others, they shall take as model Jesus Christ, and the desires of his Heart as their rule.

44. That they may imitate more perfectly the disinterestedness of Our Lord and of the Apostles, the members of the **Union** are advised, but not obliged:—1st. Should they experience the attraction, to place in common, with their *confre*s of their respective dioceses, the revenues of their charge and of their ministries;—2d. If this community of goods does not appear to them possible, to deduct from their revenue a small sum to be employed in a common work of zeal: for example, to help a mission given in the parish of one of them:—3d. Finally, conjointly with the foregoing practices, or in defect of them, to present yearly to their diocesan Superior the budget of their receipts and expenditures, and so to practise a certain dependence as to the disposal of their property. This dependence will give them the spirit and the merit of evangelical poverty.

#### V.

#### *Imitation in Sacrifice.*

45. In revealing the devotion of His Sacred Heart, the divine Master expressed the desire that



they who took it up, should propose to themselves as one of their principal intentions, *the reparation* of the outrages heaped upon him by the ingratitude of men, of those especially from whom more love was to be expected. To respond to this desire the priests of the Heart of Jesus shall make it their happiness to propagate the work of the *communion of reparation*; they shall favor also the work which is the natural complement of this, the work of the *Masses of reparation*; but they will not be satisfied with offering in a spirit of reparation the sacrifice of the altar, they will gladly join to it their own *sacrifice*.

46. They shall not fail above all to offer with this intention the sacrifices which God will impose upon them. In *sickness* they shall not forget that they should be apostles as well as in health. They shall therefore edify them that come to visit them, by their patience, by their meekness, their loving resignation to the will of God, their obedience to their physicians; and if they cannot then go through long exercises of piety, they shall make up for them by frequent elevations of heart to the Heart of their God.

47. They shall lovingly and thankfully receive as gifts from the Heart of Jesus, *trials* which are means so apt to detach them from the world and from themselves. In these trials they shall accustom themselves to see, not the creatures which are their

to themselves immediate and, sometimes, more or less their unjust, cause, but the infinitely good God, who makes use of the ingratitude even of the wickedness of men, as an instrument, for the execution of his merciful designs. If they are despised, humiliated, treated unjustly, they shall seek and find, in the happiness of gaining another feature of their God, an indemnification for the pain which the loss of the esteem of creatures may have caused.

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## VI.

*Imitation in Charity.*

to offer with 48. They shall above all set themselves to practise in all its perfection the favorite virtue of the Heart of Jesus, *Charity*. In all their relations with God, they shall act through love rather than through fear or interest, although they should help themselves by these latter motives too. The spirit of adopted sons, which is the spirit of the new law, shall show itself in all their conduct, and stamp on their purity a breadth of character and amiability, which cannot but impart a great power of drawing men to God.

ly receive as 49. From this filial love towards God shall spring a love altogether fraternal towards the neighbor. The Heart of Jesus will continually impel his priests to devote themselves, as He did, to the welfare of their brethren, to love all alike, or if they will have

favorites, they shall be the most wretched and most necessitous. This charity shall be the sign by which they shall be recognized, the good sword by which they shall surmount all opposition and conquer even the most rebellious.

50. The members of the **Union** shall let slip no occasion of testifying to each other this charity which is the bond of their pious Society. They shall all form one family closely united, whose members, *of one mind* (Phil. iii, 16), *saying the same thing*, (I. Cor. i., 10.) shall be truly *one heart and one soul*. (Acts iv., 32).

51. This charity shall be extended to all the other ministers of Jesus Christ. The greater the efforts of Satan to sever this bond of union, the more strenuous should be the efforts of the true servants of God to draw closer to and maintain it. They shall therefore very carefully guard against whatever might break it. Unjust suspicions, differences of opinion, secret jealousies hidden under the mask of zeal, fear of the loss of influence, reports unfavorable and so often calumnious,.....the love of the Heart of Jesus will be stronger than all these. Pastors, assistants, chaplains, professors, missionaries, religious, all shall understand that they have but one interest, the interest of the Heart of Jesus Christ. They shall therefore be as glad when others do good as if they had done it themselves; they shall always give them marks of esteem and shall

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## VII.

*Imitation in exterior Modesty.*

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52. It is not alone in their interior sentiments, but moreover *in their language, their deportment, their gait, in all their exterior conduct* that the members of the **Union** should try to make themselves like their divine model. They shall not be seen turning their eyes hither and thither with levity, taking a troubled and anxious mien, or abandoning themselves, on the other hand, to fits of immoderate joy, tossing their arms about, walking precipitately without necessity, speaking loudly or in an arrogant tone. But their countenance, their deportment, their mode of speech shall breathe a certain calm, humility, meekness, the possession of God in themselves and the feeling of his presence in those with whom they come in contact.

## CHAPTER II.

RULE OF LIFE OF THE MEMBERS OF THE APOSTOLIC  
UNION.

- I. Rules and principles relating to their private life; — II. Rules and principles relating to the various ministries in which the members of the **Union** may be employed.

## ARTICLE THE FIRST.

*Rules and principles relating to their private life.*

- I. General principle; — II. On what must be done each day; — III. each week; — IV. each month; — V. each year; — VI. On various points.

## I.

*General principle.*

53. The members of the **Union** should so order each of their days, and indeed their entire life, as to make it resemble as far as they can the life of the incarnate Word on earth. Like that of the Savior himself, their life should be a *laborious life*. The following are the principal points to be observed in order to gain this end :

## II.

*Each day.*

54. The members of the **Union** shall have a fixed hour for *rising*, after seven hours of sleep, unless weak health demand more. Their first act shall be to offer the day to the divine Heart of Jesus, uniting their intentions with His, and renewing their purpose of combating their predominant failing. While dressing they shall entertain pious thoughts, which should be in keeping with the subject of their *prayer*.

55. This *prayer* should be made as soon as possible and should last at least half an hour. It shall generally consist in meditating on some of Our Lord's words or in contemplating one of his mysteries. However there is no reason why they should not follow other methods taught by masters of the spiritual life, following the different states of the soul; or even why they should not employ the time assigned in laying their needs before Our Lord in consulting Him as to how they are to act in a delicate conjuncture, in recommending souls to Him for whose salvation they are striving. The Priest is the steward of Jesus Christ; he cannot do too much to become embued with the thoughts and desires of his Master.

56. But it is at the *Holy Mass*, that the union of the priest's heart with the Heart of Jesus is daily consummated and drawn closer. And hence the great action shall be to the associates the pivot of their entire existence. They shall prepare for it during a few minutes, if it should not follow another exercise of piety; they shall celebrate with deep recollection, pronouncing the words distinctly, and performing the ceremonies so as to edify those that are present. That they may be neither too fast nor too slow, they shall remain at the altar little more nor little less than half an hour.

57. They shall be very careful to employ well the precious moments which follow the *Holy Mass*, and during which they have the happiness of possessing Jesus really present in their hearts. Then especially shall they be penetrated with the sentiments of our sweet Savior, and they shall beg him to destroy whatever in them is displeasing to Him. Then especially shall they make more strenuous efforts to transform themselves into Him, and, as it were, do Him violence by the fervor with which they shall recommend their own spiritual interests, those of the souls confided to their charge and the great interests of His Church.

58. They shall recite the *divine Office* with all care. They shall put aside as much as possible all distracting causes. They shall not forget that, according to the doctrine of St. Augustine, it is

that the union of Jesus is daily. And hence this makes the pivot on which all prepare for, not follow another, but unite with deep devotion distinctly, and edify those that hear too fast nor altar little more

to employ well the Holy Mass, the happiness of souls, hearts. Then with the sentiment shall beg him, praising to Him. more strenuous Him, and, as for with which equal interests, large and the

office with all possible all forget that, Augustine, it is

Jesus Christ who prays in the Psalms; and while reciting them they shall unite their prayers to His prayers and their sentiments to His sentiments. All shall acquire the habit of saying, on the eve, the Matines and Laudes of the morrow. They shall pray in a very especial manner for the wants of the Church and of the Sovereign Pontif, for their Bishop and the diocese to which they belong.

59. They shall *read the Bible* every day during about half an hour; and that they may understand its different meanings, they shall call in the aid of an authorised commentator.

60. They shall give to the *study of theology* a period of time more or less long, according as the occupations of their ministry will leave them more or less leisure. This study may extend successively to the different parts of theology, including ecclesiastical history. But there is one part which must be constantly studied, because the priest must daily use it: *moral theology*. Nothing can be more useful than to set aside each day a fixed time, which should be employed rather in forming the judgment than in recalling to mind the doctrine of authors.

61. They will read for some time each day *some pious book, or the life of a saint*. The living portraits of Jesus Christ, the saints, teach us to imitate him in our turn; and their example instructs us better than others' books.



62. In houses where there are several members of the **Union** the Holy Scriptures shall be read at the beginning of dinner; and at the commencement of supper the Imitation of Christ. The Superior, or, if he is not present, the eldest shall bless the table. During the repast, if no reading is going on, only things edifying shall be spoken of and care shall be taken that nothing may be said which the waiters may not hear.

63. After each repast they may *recreate* for an hour, and this hour is to be looked upon as very usefully employed, if it shall have drawn into a closer union the hearts of the members. The time immediately after meals, as being less adapted to study, shall be chosen for visiting the sick or the parishoners. In the course of the afternoon they shall make a visit to the Blessed Sacrament. "I have a burning thirst," said our Lord to B. Margaret Mary, "to be loved by men in the most Blessed Sacrament, and I find scarcely one who offers himself, according to my desires, to allay it in making me some return.

64. The *rosary*, if well recited, will greatly contribute to raise the fervor of the soul when the occupation and distractions of the day may have diminished it. The priests of the **Union** will not be satisfied with making this exercise a prayer, in every sense of the word, in meditating piously on the mysteries; they will moreover make it a prayer,

entirely apostolic, by saying each decade, as Halshauser advises, for a particular class of needs.

65. The associates, following the advice of St. Francis de Sales, shall not sit up late. They shall *go to bed* not later than ten o'clock. Before retiring for the night, during a quarter of an hour they shall prepare the meditation of the morrow, and shall make an examen of the day passed.

66. They shall, at the same time, make a *particular examen* of their predominant fault, and with the greatest care, and they shall impose some slight penance for each relapse. This exercise, whence depends a great part of their advancement in virtue, would bear greater fruit were it made a first time towards the middle of the day.

67. As, generally, the associates have not the advantage of living under the eye of the Superior, they should note, every evening, on a bulletin prepared *ad hoc*, their exterior violations, if any, of the Rules.

### III.

#### *Each week.*

68. The members of the **Union** should *go to confession* every week, or at the latest every fifteen days. They shall not hesitate to go oftener and to forestall the day appointed, should they think it necessary to bring to the altar a conscience per-

fectly pure. Not only shall they listen with docility to the advice of their confessors, but they shall ask them to be kind enough to point out the faults into which they fall without perceiving it.

## IV.

*Each month.*

69. Each month they shall make a *recollection*, which will help them to correct the faults into which their carelessness may have led them, and excite anew their favor. Their meditation, which shall be prepared with the greatest care, shall be directed to a subject proper to produce this renewing of the spirit; they shall ask this for each other of God at the *memento* of the Mass. In the course of the day they shall spend at least half an hour in a serious examen of their conduct during the month. They shall run over the different points of the Rule, and they shall note their omissions in order to render a strict account either *viva voce* or in writing to the Superior, that they may receive suitable advice from him. To this review of the month they shall join the exercise of the preparation for death. That this little retreat may be made with greater recollection, they shall not, that day, if possible, receive or pay visits.

70. Every month, on one of the first days, the bulletin on which should have been noted, each day,

their exterior defects against the Rule, is sent to the Superior, who will thereby know the conduct of each and will be placed in a condition to give, in returning the bulletin, useful admonitions and advice. This practice, annoying to nature, is of undoubted efficacy to have the Rule faithfully observed, it is a daily control which supplies in part the advantages of a real community. Hence all the associates are very much attached to this practice which they regard as altogether essential.

## V.

*Each year.*

71. Whenever not be obliged to take part in the annual *retreat* of the diocese, the members of the **Union** shall, every year, make, during eight days, the holy exercises. It would be very much to their advantage could they come, several together, to make them under the direction of a priest capable of rousing them to a stricter fulfilment of the rules of their pious Society.

72. The associates are very earnestly recommended to visit each other, as often as circumstances will permit, to speak of things of God, of their ministry, and of whatever may help to a more perfect attainment of the object of their pious Association. Thus, it would be good if several, even two, should

meet together to make the monthly retreat, to hold a spiritual conference, or to treat of some point of ecclesiastical discipline.

## VI.

*Rules on different points.*

73. The works of the parochial ministry are varied enough to afford a rest, the one from the other, and to prevent the loss of time which any other rest implies. The recreations themselves should be spent in useful and agreeable conversations with their *confrères*, or in some manual labor which may give repose to the mind without exposing to idleness.

74. If there are useless recreations, there are *readings* which are no less a loss of time. The associates shall keep themselves on their guard against the flood of newspapers and of empty pamphlets, from which there is nothing, or next to nothing, to be learned. They shall take equal care not to allow themselves to be absorbed in studies more serious perhaps, but foreign to their ministry. From the moment when these studies take up too much of their time or fetter their liberty of mind, they would be hurtful, since the time and activity of a priest belongs to Jesus Christ and to souls.

75. The members of the **Union** could not do better than to leave aside entirely *card-playing*. If

however they should sometimes condescend to the wishes of their *confrères* in this matter, let them be very firm in not allowing themselves to be drawn into an inexcusable loss of time. A means very apt to remove excesses in these kinds of games, would be to set aside the gains to relieve the poor.

76. They shall not undertake any *journey* that has only curiosity for object; and whenever they think they have other motives they will seriously examine whether the gravity of these motives counterbalances the inconveniences, of more than one kind, which these journeys cause. In any case, they cannot do better than consult the Superiors of the Association, and follow their advice.

77. The members of the **Union** shall pay very few visits simply for politeness' sake. They shall avoid, as much as possible, being alone with persons of the opposite sex. Rather they shall receive them in the parlor or in the dining-room, and these visits should be as short as possible.

78. They shall be very moderate and very reserved in their *correspondence*, whether as to the number of their letters, or their length, or the manner of writing. Let them never be such as to compromise, if, as there is always room to fear, they should fall into the hands of strangers.

## ARTICLE II.

*Rules and principles relating to the different ministries in which the members of the Union can be employed.*

- I. Nature of such ministries ; — II. On preaching ; — III. On catechetical instruction ; — IV. On the sacrament of penance ; — V. Visits to the sick, to the poor, to the afflicted ; — VI. On pious associations and confraternities among the faithful ; — VII. On retreats and missions ; — VIII. On great catholic works ; — IX. Particular admonitions to pastors and assistants.

## I.

*Nature of such ministries.*

79. The members of the **Union** shall exercise the same functions as other priests ; but they shall apply themselves to giving special guaranties of success, by the mutual aid which they shall lend for the fulfilment of these functions, and by the care they shall take to animate them with the spirit of Our Lord.

*On preaching.*

80. Their *Sermons* shall be animated by this spirit, if all their instructions lead up to the Incarnate Word, if, above all, they make it a point to bring out His infinite amiability, in recalling with affection his words and example. By this means, they will avoid the fault of making of the word of God a dry and cold abstraction, as incapable of fortifying the will as of profoundly moving the heart. On the contrary, the religion which they preach shall be a living religion, loving and lovable, as condescending as it is perfect, it shall be, in one word, the religion of the Heart of Jesus.

81. Their preaching must not be, however, merely affective; they shall set themselves on the contrary and above all to *instruct* their hearers. They must not divorce moral from dogmatic instruction, nor must their pious exhortations lack the clearness of exact and solid doctrine.

## III.

*On Catechetical Instructions.*

82. Of all the various kinds of instruction, that to which the associates shall bend with greatest energy, after the example of their divine Master, is the instruction of children and the ignorant. To teach the catechism shall be for them the most



pleasing of all their pastoral functions ; they shall omit no effort to acquit themselves of it well, and they shall love it so that they will have no difficulty in communicating this love as well to the young as to those advanced in years, to whom the catechism is not less necessary than to children. As far as possible, they shall divide the children whom they are to instruct into three classes : the first class shall be composed of children of six years old and upwards who are to be prepared to make their first confession ; the second, of the children who are, in a year or two, to make their first communion ; the third, of those who have already made their first communion and to whom a complete knowledge of their religion will be of great advantage. They shall adapt their teaching to the capacity of each of these classes ; but they shall have no preferences for one above the others. Like St. Paul, they shall make themselves like a mother who suckles her children while they are capable of no stronger food. They shall be young with the young, using language at once simple and lively with comparisons and examples. They shall make the application of their doctrine by stories borrowed especially from Holy Scripture and the lives of the Saints. In order to stimulate the attention of their young audience and to suppress levity, they shall make use of encouragements rather than of reprimands, and of the excitements of recompences

more than the fear of punishments ; and when they shall have come to make the young generation know, and above all, love dearly the christian doctrine, they will thank God for a very important triumph.

## IV.

*The Sacrament of Penance.*

83. The confessional is another theatre where the priest is called upon to display all the charity of Jesus Christ. There he shall learn of his Master the divine art of encouraging the sinner without encouraging sin. He will have understood his model but very imperfectly if the most tender kindness be not the prominent feature of his conduct with regard to sinners. Of course he will not give absolution to him who is badly disposed,—for it would be hurtful to him,—but he will do all that zeal can do to bring this poor soul to the proper dispositions ; and even when he will believe it his duty to put off absolution for a while, he shall know how to make him accept this delay without a murmur. Far from yielding to the baleful prejudice which, in certain countries would formerly refuse absolution to young children, they shall make them approach very early in life the tribunal of confession ; they shall assign particular days on which they may prepare them more at leasure, and they

shall not hesitate to give them absolution after this due preparation, when they shall know them to be capable of sinning.

84. The priest in the confessional is not only a confessor, he is a *director* too, and union with the Heart of Jesus is very useful for the proper discharge of this duty also. For the mission of the director is none other than that of forming Jesus Christ in souls, of reproducing in each of them, under one aspect or other, the sanctity of his Sacred Heart. To know Our Lord is, then absolutely necessary that he may discharge this mission well, for he must take into account Christ's designs on each soul. By this only can he discern what must be subtracted or added, or know how to combat her defects and how to lift her up to the acquisition of the solid virtues.

## V.

### *The sick, the poor, the afflicted.*

85. The priest of the **Union**, following the example of their divine model, shall extend a more tender and more devoted charity to the suffering members of Jesus Christ, to the sick, the poor and afflicted. They shall never repel them no matter how unfortunate they be; they shall be always ready to start when called to visit the sick; they shall pay them frequent visits, and shall find in their

own charity the art of alleviating their pains. They shall look upon the trials which come upon their parishoners as messengers of divine mercy, and they shall hasten with the consolations of faith and charity to the houses whose doors have been opened by these divine messengers.

## VI.

### *Pious Associations and Confraternities among the faithful.*

86. These works will afford to the zeal of the priest very precious resources; for they will offer occasions of adapting his teaching to the special needs of each of the particular categories of the flock; they will give him in the persons who are at the head of the different congregations, auxiliaries whose action will often obtain without difficulty results which he could of himself scarcely hope for. The great secret of apostolic men is to multiply their action and to cause others to act in acting themselves.

87. *Men* shall be an object of especial care to the members of the **Union**. With this object in view they shall establish congregations or societies, (St. Francis Xavier, Holy Family, &c.) composed of married and unmarried men. To hold the meetings with perfect exactitude, to observe punctually

the rules, to give short and familiar instructions, to be content with directing, and to leave the largest part to the spontaneity and liberty of the dignitaries and to the council, such are the principal conditions of success.

88. When possible they shall have a mass on Sundays for men only, at an hour the most convenient for them, at which they shall give a short instruction of ten minutes length, or of a quarter of an hour at most. They shall assign them commodious places, from which they may easily see the ceremonies, and hear the sermon, and they shall try to speak so as to be interesting to them. If choirs of young men can be formed, they shall not fail to do so, even should they be compelled to give rehearsals during the week.

89. They shall adopt similar means that the *congregations* of the children of Mary may flourish; the associations of christian mothers, or of St. Ann, for married ladies, of St. Blondine for servant girls, &c.

## VII.

### *Retreats and Missions.*

90. How useful and irresistible so ever be, in the long run, the influence of the means of salvation which we have just indicated, they cannot, however, hinder a certain number of souls from dropping

into a fatal torpor, if no extraordinary means are taken to rouse and electrify them. *Missions, retreats of sodalities, of first communion, the Forty Hours*, are very favorable circumstances to obtain these happy results, when it is possible to have missionaries. Unfortunately, such is not always the case. The zeal of the priests of the **Union** will supply this valuable service, with almost the same success and with much less expense. They shall be, therefore, always ready, as far as the necessities of their own parishes will permit, to go to the aid of their brethren, only demanding in return the same service. The common life, since, in proportion to the extent to which it will have spread, it will have diminished the expenses of priests, and consequently increased their numbers, will also render more easy this mutual assistance. And not only will the parishoners be more frequently evangelized, but the priests themselves will escape the dangers attending idleness, find in these extraordinary labors food for their faculties, and a stimulant to their zeal, learn from the experience of their confrères in whose labors they participate, and finally place themselves in closer contact with the immense needs of souls.

## VIII.

### *Great Catholic Works.*

91. The work of recruiting the clergy by seeking out and cultivating vocations to the priesthood,

shall be one of the principal for the members of the **Union**.

They shall guard with vigilance and cherish with very peculiar affection the children in whom they may have discovered the germs of this precious vocation, and if they can, they shall prepare them to enter the seminary, by teaching them the first rudiments of letters and by making them go piously through the ceremonies of the church.

92. They shall second other works which have for object the general interest of the church and the salvation of souls:—the *Apostleship of prayer*, which brings christians to make the interests of the Heart of Jesus their interests and which directs all their prayers and good works to the triumphs of these divine interests,—the *Association of the propagation of the Faith*, which to the alms of prayer joins material aid,—the *Holy Childhood*, which, in procuring the grace of Baptism for infidel children, produces so many happy results among christian children.

## IX.

### *Particular admonitions to pastors and their assistants.*

93. The knowledge and love of the Heart of Jesus will be of great utility to *priests entrusted with the care of souls*. The charity of this divine

Heart shall leave them no repose until they have led back all their flock to the fold. They must not wait until the members of their flock come to seek them in the church; but the pastors shall seek them, and their charity, which should be above all rebuffs, shall suggest a thousand expedients to have themselves well received. Their kindness to children, their compassion for the sick, their sympathy in cruel trials will open doors which were closed to their zeal. They shall impose it upon themselves as a duty to visit each year every house in their parish, and they shall be so kind on such occasions, so guarded against *preaching*, so affectionate to all, that their visit will be regarded as a favor. They shall show as much meekness and patience in awaiting the triumphs of grace, as constancy and zeal in hastening it.

94. They shall hold themselves on their guard against any influence or appearance of influence from persons of the opposite sex, how respectable soever; and they shall beware of so-called pious souls, who have the pernicious art of bringing discredit upon priests whom they think they are serving, and of sowing discord in parishes.



## CHAPTER III.

ON THE MODE OF GOVERNMENT OF THE APOSTOLIC  
UNION.

- I. Mode of government of the **apostolic Union**;  
 II. On the bond of charity of the whole **apostolic Union**.

95. The **apostolic Union** can be regarded, according to what has been said in Nos. 1 and 2, either as a union of all the members of a particular diocese, or as a union of all the members of the general association.

## ARTICLE THE FIRST.

*Mode of government of a diocesan union.*

96. The members of a diocesan **Union** form one and the same ecclesiastical family. They should consider each other as brothers whom Our Lord has closely united to help each other, when the occasion offers, in the work of their personal sanctification, and in the fulfilment of their priestly ministry.

97. The diocesan associations are independent the one from the other, and completely subject to the authority of the Ordinary; each has its own constitutions added on to the general Rule, according to the needs and inclination of its members. (Vide No. 16 of the Rule of the **apostolic Union**.)

98. Each diocesan association may, therefore, determine its own mode of government as it thinks best, provided that 1st. it adopts the General Rule of the **Union**; 2d. it choses a superior. 3d. its members keep up with this superior the relations prescribed by Nos. 67 and 70 of the General Rule

#### ARTICLE 2ND.

*On the bond of Charity of the whole apostolic union.*

I. Nature of this bond; — II. General organization which results from it; — III. Spiritual advantages; — IV. On admission to the **Union**.

#### I.

*Nature of this bond.*

99. As a general association the **apostolic Union** embraces, in binding them together, all the diocesan associations of priests who are willing to adopt the Rule of the **Union** as laid down above.

100. The bond uniting the diocesan associations to the whole **Union** is only a bond of charity, and not of dependence, and this is a necessary consequence of what has been said in No. 97.

101. The result of this bond of charity, as a long experience has proved, is to procure for each association which forms part of the **Union** the same

aids that each priest finds in his own diocesan association. This **Union** gives them useful encouragement, a vitality and stability which they could not acquire remaining isolated.

## II.

### *General organization which results from it.*

102. The different associations are bound up with, and made one with the general **Union**: 1st. by the Rule of the **Union**, 2d. by an annual meeting of the diocesan superiors, 3d. by the bureau of this assembly of a President, who has the title of President General, and of two Assistants, 4th. by a monthly publication.

103. The bureau of the assembly sits permanently during the time between one meeting and another; they attend to the general interests of the **apostolic Union**; they come to the aid of the several associations in their difficulties; they constantly strive to develop and propagate the movement having for object the perfection of the priesthood, which should be the natural fruit of the **apostolic Union**.

## III.

*Spiritual advantages which the general Union procures.*

104. The spirit of charity which presided at the formation of the **Union**, impells all the priests who form a part of it, to consider all their confrères, to whatsoever diocese they belong, as brothers in Jesus Christ.

105. All the Associates, without distinction of dioceses, and by the very fact of their admission, place in common their prayers and mortifications, and in general all their good works; so that there is a full and entire communion of good works, and, as it were, a common fund, which they place in the hands of the Blessed Virgin, giving her the right to distribute them freely as she may judge fit, for the greater glory of her Divine Son, the greater good of the Church and of each of the members, in life and after death.

106. The Associates shall say one Mass yearly, in the month of November, for their confrères who have departed this life.

107. At the death of one of the Associates, his Superior gives notice of his death to the President General, who, in turn, calls on the several diocesan associations to pray for him.

108. Finally, all the priests admitted into the **Union** participate in the favors which have been, or

may be accorded by the Holy See to the **apostolic Union**.

#### IV.

##### *On admission to the Union.*

109. Every association which wishes to adopt the Rule of the **Union** and to be admitted into the **apostolic Union**, to participate in its advantages and privileges, asks the President General who, after having consulted his assistants, gives admittance.

110. Though it is desirable that in the same diocese, there be but one Diocesan **Union**, yet, when reasons of material interest or expediency demand it, the President General and the assistants can, if they see fit, associate separately to the general **Union** several distinct associations of the same diocese.

111. A priest who knows of no association in his diocese, and who desires to secure the precious advantages of this sacerdotal work, has only to write to the President General, *M. Lebeurier, rue Turenne, 23, Paris*, who will send him every information. and who will be, at least provisionally, his immediate Superior. Such a priest, even under these conditions, will enjoy the advantages of an approved rule, strong encouragements, the example and fortifying consolations of priestly friendship;

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above all he will be a partaker in the precious community of spiritual benefits spoken of in No. 105, besides all the favors which the Holy See shall have designed to accord to the **Union**. (1)

### THIRD PART.

#### SELECTION OF DECISIONS OF THE GENERAL ASSEMBLIES.

112. In order that the Rule may keep the definitive form given to it, it has been thought good to add to it a supplement in which the principal decisions of the general assemblies may be recorded.

##### I.

#### *Rèsumè of the decisions taken in the twelve first asssemblies, from 1862 to 1879.*

113. The first heading contains a *rèsumè* of the decisions of the twelve first assemblies, held from the year 1862 to the year 1879.

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(1) It is estimated that the Apostolic Union numbered at least 800 members on the first day of the year 1880.

114. The general assembly of Superiors shall meet, if possible, each year.

115. The meeting of the general assembly has been fixed for the period between the feasts of the Assumption and of the Nativity of the Blessed Virgin.

116. Each association shall be represented in the assembly either by its Superior or a delegate. It shall pay the expenses of its representative.

117. The Superiors of the diocesan associations, by themselves, or, if they cannot be present at the annual assemblies in person, by their delegate, shall designate, by secret ballot and by a majority of votes, one of themselves to be, with the title of President General, as it were the centre and connecting link of the different associations. This nomination shall continue for five years only; however, the same President may be re-elected again and again indefinitely.

118. Besides the President General two assistants shall be elected for the same period of time and under the same conditions of re-election.

119. The President General shall preside at the assembly and shall summon the succeeding annual assemblies of Superiors. (1.)

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(1) The two assistants shall discharge the functions of Vice-Presidents of the assembly. The honorary titles of Presidents or Vice-Presidents may also be given during the session of the assembly to notable personages who assist at its meetings.

120. There shall be sent to each Superior as many copies of the proceedings of the general assembly as the Association over which he presides counts members.

121. All the documents relating to the **Union** shall be carefully kept, and often read by the members.

122. Once a year, six months after the meeting, each Superior shall send to the President General a rough estimate of the state of the Association in his diocese. The President General shall answer this report by sending to each Superior General a report resuming the state of the work throughout the different dioceses.

123. In order that the Superiors of the several Associations may the more easily make out their report for the President General, the latter shall draw up and send to each a list of questions prepared *ad hoc*.

124. At the bottom of the report which each Association sends to the Superior General, should be indicated the points which it might be useful to examine in the general assembly of Superiors. The President General thus collecting from all sides a bundle of important questions, will have an opportunity of making them known when he transmits his summary of the several reports, and the members of the general assembly will have thus become



acquainted, at least a month in advance, with the subjects for discussion.

125. The President General will be kind enough to add to the general report a kind of instruction with the purpose of stirring up the zeal of the associates.

126. The President may send from time to time, as he shall judge proper, circulars to the associates.

127. Each Superior should send to the President a certain number of copies of his rules and of his circulars, in order that he may always know the state of this or that Association.

128. To facilitate the exercise of that virtue which St. Paul recommends so often in his epistles, hospitality, and which the associates have promised to practise towards each other in the most fraternal manner, it would be well if the President General had the name and address of all the Associates, in order to be able to furnish all the information that might be asked in this respect.

129. A monthly Review under the title of *Etudes ecclesiastiques*, on the duties of the priesthood and of the pastoral ministry, has been already a long time established, to be a bond and means of periodical communication between the members of the **Union**.

This Review publishes everything of interest to the **apostolic Union**, and labors for its extension and advancement in perfection; it pays particular

attention to everything which can develop an esteem for the *common life*, and induce priests to group themselves into pious associations.

Moreover, it contains serious and varied articles on spiritual matters, *la pastorale*, hagiography, bibliography, &c.

All the members of the **apostolic Union** not only may, but are earnestly invited to, write for the Review, the President however is the judge of what it shall be useful or opportune to publish.

The general assemblies have often expressed their desire to see each associate a subscriber to the *Etudes ecclesiastiques* and zealous in its diffusion.

130. A general fund has been established to cover the general expenses of correspondence, printing, &c. For this end an assessment of one franc only is asked from each associate.